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A
SCOURGE for Mr. Trapp: (*Joseph*)

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BEING AN

A N S W E R

TO THE

WILD CALUMNIES

Dispersed thro' his SERMON,

CALL'D,

*The Real Nature of the Church and Kingdom
of Christ.*

Preach'd at St. MARTIN's, &c.

WITH

A VINDICATION of what his Lord-
ship, the Bishop of *Bangor*, has laid down
about the Kingdom of Christ; shewing it
to be truly Primitive and Orthodox.

By a Presbyter of the Church of England.

L O N D O N,

Printed for T. Warner, at the Black-Boy in
Pater-noster-Row. 1717.

Price Six Pence.

A
 SECOND EDITION
 BY
 A. N. S. W. E. R.
 TO THE
 WILD CALUMNIES
 Disputed in the SERMON
 CALLED



The Rev. Father of the Society of the Propagation of the Gospel in Foreign Parts
 President at St. M. de la Rochelle

WITH
 A VINDICATION of what has been
 said, the Bishop of Bayeux, has laid down
 about the Kingdom of Christ; showing it
 to be truly primitive and Orthodox.

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 Printed for T. Warton, at the Bible and
 Paternoster-Road. 1770.
 Price Six Pence.

A
SCOURGE
FOR
Mr. TRAPP, &c.

O *Tempora ! O Mores !* What Honesty or fair Dealing can we expect from the subsequent Pages of Mr. Trap's Sermon, when in the very Preliminary and *Exordium* thereof he acts the Jesuit, and his Argument is downright Knavery and Sophistry.

We cannot (says he) but stand amazed to think, that from the Text which I now read, it should ever be argued, that because our Saviour's Kingdom is not of this World, therefore it is impossible he should have any Ministers in it. He does not indeed in this Place mention the Bishop of Bangor as the Father

and Author of this absurd Consequence ; but any one of the meanest Capacity and Apprehension may easily judge, that this amazing Outcry is raised up and levelled at the good Bishop to prepossess his Auditory at the first entrance upon his Discourse with a deep Prejudice against him ; that his following Falsities and groundless Suggestions might go down the more easie and flippant. This is much the same Treatment as the King himself received from the virulent Party, before they entered into open Rebellion and Hostility against him ; they loaded him with a thousand Calumnies and Aspersions, and then they thought, when he was thus rendered odious and despicable to the People, it would be no difficult Task to dethrone and murder him. And now also, I dare say, they aim at the King himself, and would kick his Shins thro' the Bishop of Bangor's : But to return,

We cannot but stand amazed to think, &c. says Mr. Trapp. And indeed all honest Men cannot but stand amazed, that Mr. Trapp, a Preacher of God's Word, should in a Pulpit, in the Face of a Christian Congregation palm such a horrid Lie on his Auditory, as to insinuate, that the Bishop of Bangor thought it impossible Christ should have any Ministers in this World. The Substance of what Mr. Trapp lays against the Bishop, is to this Purpose,

Purpose, as if he had said, ' My Brethren, you
 ' have all, no doubt, heard of the Bishop of
 ' *Bangor*'s Sermon which has made so great a
 ' Noise in the World ; and I do now averr and
 ' declare it to you in the Presence of God, that
 ' it is the Bishop of *Bangor*'s Opinion in that
 ' Sermon, that because Christ's Kingdom is
 ' not of this World, therefore it is impossible
 ' he should have any Ministers in it.' If he
 had sworn before a Justice of Peace, that the
 Bishop of *Bangor* had taken one leap from
Pinman-Maur to *Pinman-Vaughan*, he had
 been less guilty of forging a prodigious Lie,
 than in his other Assertion. For the Bishop
 does not deny, that Christ has his Ministers
 here to teach and to preach to his People.
 Had he made such an extravagant Assertion,
 the Convocation might soon have convinced
 him, and needed no (other) Argument ; but only
 going in a Body in their Gowns and Cas-
 socks to wait on his Lordship, as the Phi-
 losopher confuted him that denied Motion by
 walking before him.

But, my Lord Bishop of *Bangor* has made
 no such Assertion, neither can any such Con-
 sequence be fairly drawn from what my Lord
 has writ. He only denies, that these Teach-
 ers and Preachers have the same Authority
 over the Consciences of Men, or equal Pow-
 er with Christ in governing the Church ; and
 one

one would think the asserting the contrary would amount to little less than downright Blasphemy. Our Saviour could efficaciously and irresistibly move the Mind and Conscience, and turn it to other Sentiments in a Moment, as he did *St. Paul's*. But he thought it more consistent with humane Nature to leave it ordinarily to the Liberty and Freedom of that Will wherewith he first endowed it; and according to the Methods in which he still deals with Mankind, Faith and Religion is to be a Vertue, a Thing of choice, and not the effect of a supernatural Operation. For what Praise could Vertue deserve if it yielded nothing to Faith, but depended wholly on such Knowledge as should be immediately infused into the Soul from above.

So that as the Ministers of Christ have not any supernatural Power to move the Soul efficaciously, neither have they any need of such a Power. I bring in this to obviate what *Mr. Hilliard* and *Mr. Trapp* most erroneously assert, and constructively deduce from *John 20, 21*. That as the Father sent Christ, even so he sent his Apostles and Followers; not only with the *same* Gifts, but also with the *same* Commission, with the *same* Power and Authority.

But

But did ever any of Christ's Apostles themselves arrogate such a Power of working upon the Mind and Conscience of Man, and changing it irresistibly in a Moment, as our Saviour did in the Conversion of *St. Paul*, which was altogether his Prerogative as he was God.

Their Mistake arises from the Misapplication of the Particle *as*, which cannot with any Propriety be called the *same* in this Passage of *St. John*, no more than in other Places of the Holy Scriptures; for instance, when our Saviour [*Mat. v.*] instructs his Disciples and Followers to arrive at more Perfection and Holiness than others, admonishing them to *be perfect as his Father which is in Heaven is perfect*, He had imposed an impossible Task on them, if they were obliged to attain the same Perfection with the Father, which being in an infinite Degree in Him, could not be communicated in the *same* Degree to any Creature. It must therefore be understood of an inferior Degree of Perfection; a Perfection *in suo genere*, that is, the most compleat and perfect that humane Frailty could arrive at.

How barbarously therefore do these Men treat the Good Bishop, who lay such things to His Charge, as He never dreamed of; putting such a wrong Construction on his Words, as
nothing

nothing but the height of Jacobite Malice could be guilty of. God defend us from their Pretender and them, if one of the most firm, sound, and steadfast Protestants in the Nation must be Persecuted by every little snarling Jacobite, who has nothing to recommend him but his being of a wicked, rebellious and bloody Party. O How it grieves them to think that the Dissenters Throats are secured against the Violence they threatned them, had their Darling prevailed; and yet I believe if it had come to that (as God be praised it did not) they would, by weakening and ruining the Protestant Brethren, have made way for the Papists, to make an easy and entire Conquest over themselves. But to return, Because the Bishop of *Bangor* most justly inveighs against the extravagant Usurpations of the Papal Hierarchy, wherein they declare Infallibility to be lodged; because, I say, the Bishop forcibly evinces, that *no Humane Authority can be said properly to supply the Place of Christ*; because such being humane, must needs be destitute of Infallibility, which belongs only to God, and that there is *No Interpreter of Christ's Laws, upon whom His Subjects are absolutely to depend*, because all such are fallible and obnoxious to Errors, Mr. Trapp from this Position (which all true Protestants have maintained and upheld since the Reformation) most maliciously, invidiously, and illogically draws this

this incoherent Inference, that therefore it is impossible Christ should have any Ministers in the World : * “ which false Consequence has
 “ been lately preached and advanced in a
 “ Sermon in the Metropolis of the Kingdom, and that too with Grief and Confusion we are forced to acknowledge it.
 “ (because we cannot conceal it) by Mr. Trapp,
 “ a Minister of the Church of England.
 “ Moreover, with Shame and Astonishment
 “ we are forced to acknowledge it (because
 “ it is too flagrant and well known to all
 “ Men to be concealed) that the said Mr.
 “ Trapp, Mr. Hilliard, and others of my
 “ Lord of Bangor’s Opposers do privately
 “ (nay, and have the Impudence and Audaciousness to do it openly also) support the
 “ Pretender’s Interest as much now as they
 “ did before they took the Oaths of Allegiance and Abjuration, which the Tendency of all their Words and Actions does
 “ manifestly and beyond all Exceptions
 “ prove.

But they pretend they oppose the Bishop of Bangor out of pure Zeal for the Church, which they suspect he is endeavouring to undermine. What ! has no Body

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* See Mr. Trapp’s Sermon, p. 2, l. 16.

dy any Zeal for the Church but the Jacobites? Have the many learned Divines who have espoused the Cause of our Constitution both in Church and State, no Zeal for the Church? No, they love the King, and therefore don't care to Meddle with his Favourite. By the same Argument then, they that shew themselves troublesome and over-busy against the Bishop, hate the King. Ay, but the Jacobites are the only Men to support the Church; these Jacobites, who not long ago set their helping Hand with the Pretender and the Papists to pull it down. One would therefore be easily, nay, naturally induced to believe that their Fury and Venome is spit out against my Lord of *Bangor*, because he so strenuously defended the Succession of the Protestant Line in the illustrious House of *Hannover*, and vindicated and proved that Settlement to be consonant to the Doctrines of the Church of *England*, which Church they were endeavouring to reconcile and carry back to Popery, which several of their Books were notoriously barefaced in.

Manet attamente repostum.

It sticks still in their Gizzards to reflect on the defeat of their chief Champions, how shamefully he (my Lord of *Bangor*) baffled their *Atty*, their *Blackball* and *Lesty* (whose Books these mungril Scribblers are not worthy

thy to carry after them) and yet they were afraid to venture another wrestling Bout, lest their second Fall should be more ridiculous, but silently and modestly acquiesced, when they found themselves so smartly and handsomely, so egregiously and unanswerably confuted,

But to go along with the Bishop in his excellent Sermon, which his Adversaries either do not understand, or most disingenuously and willfully misconstrue and pervert. The Bishop says, that there is Authority in the Church, but that the Ordinances thereof are not equally obligatory with the Precepts of the Gospel, and consequently he cannot favour that Opinion that lays so much Stress on meer humane and indifferent Constitutions, and would enforce the Observance of them on the weak Consciences of those that scruple, and doubt whether they be conformable and agreeable to the Laws of Christ.

So that there are two Extremes, which my Lord of *Bangor* would have reduced to a reasonable Medium. 1. The Sovereign usurped Power of *Rome*, which pretending to be infallible, persecutes and murders all those that cannot swallow down the gross and abominable Errors thereof. 2dly, The Tory Principle of persecuting Dissenters, and endeavouring

deavouring to convert them by Fear and Force, not by Argument and Persuasion.

But according to Mr. Trapp, and others of that Party, there is no such Thing as Ministers or sacred Ordinances; none to teach, preach, or perform any other Holy Office, unless the Church has an absolute Sway and Government over the Consciences of Men.

I must observe farther, that Mr. Trapp lays a great Stress, and makes a deal of cavilling about the Particles *of* and *in*, which serves to amuse ignorant People, and he himself mightily to triumph and crow upon the Discovery of so nice a Distinction; but as for my own Part, I don't see how it has mended the Matter, or made the least against the Bishop. Let us therefore make several Examples, and apply these Particles to them, and perhaps we shall find them very precarious and uncertain.

Note, That *of* and *in* are not opposite when they are applyed *secundum idem*, that is, when they are spoken of the same Thing. For Example, if I should argue thus, Mr. Trapp, tho' he has sworn to King George, is *of* the Jacobite Party, and therefore he is still *in* the Party. Again, a Man is not *of* such a Country,

try, *i. e.* a Native, and therefore he is not in that Country as a Native. So that you see there is not so wide a Difference between *of* and *in*, as Mr. Trapp imagines. Again, to apply it to the Text, Christ's Kingdom is not *of* this World, and therefore Christ's Subjects are not *in* this World, as Christ's Subjects, but only in another Respect, that is, as they are concerned in secular and temporal Affairs for the Support of their bodily Sustainance : For it is not essential to Christ's Subjects to be in this World. However, those that converse here for a while, in Respect of Christ their Master, have their *πολιτεία*, their Freedom and Citizenship in Heaven. Their Love and Affection, their Hearts and Souls soar aloft, and are set on Things above, Things that are not of this World. Worldly minded Men are not only *of*, but also *in* this World, and choose it for their Portion and Inheritance ; but 'tis not so with Christ's Subjects, who, like Men in a Boat may be said to be upon the Water, but not in it ; whereas the others are like Men plunged into the Water, and swimming about therein ; so Christ's Subjects cannot be said to be in this World properly, and as Christ's Subjects. A Man may be said to be where his Heart and Mind is. *Where your Treasure is, there will your Heart be also*, and therefore Christ's Subjects, who lay up their
Treasure

Treasure in Heaven may be said to be there also.

Upon his 2d Head he says, *He has engaged in one of the most disagreeable Tasks that ever he undertook.* Indeed, if he was not formerly addicted to Lying, perhaps it might be irksome and troublesome to him now for the sake of his Party, to put his Conscience so often to the Blush by telling so many Lies of my Lord. Again he says, *Controversies in Religion are unpleasant to all good Christians.* Therefore Mr. Trapp is no good Christian; for he needed not to have meddled in the Affair of my Lord of Bangor, nor made a Controversy where there was no Occasion given. *Nodum in scirpo requirit.* He seeks Knots in a Bulrush; he stumbles upon plain Ground; he pretends to find false Doctrine in the Bishop of Bangor's Sermon, which is Sound and Orthodox, but beyond his Capacity. 'Tis a pity he has engaged in a thing that's so disagreeable to him, especially when he manages it so awkwardly and unlike a Philosopher. He begs the Question, he takes it for granted, that the Bishop broaches erroneous and dangerous Tenets, and that he is a grand Herefiarch, before he has in the least proved it. What is this but like hanging a Man first, and trying him afterwards. But at the latter end
of

of this Paragraph, he does not forget to bring in this great *Lie* to make up the *Chorus*, That, *if my Lords Positions be true, Jesus Christ has no Ministers at all.* What! because the Power of Christ's Ministers is limited, and inferiour to their Masters, therefore there are no Ministers at all? A pretty Consequence. He might as well have said, that because Horses are not so wise as Men, therefore there are no Horses. What! because Creatures have not so much Power as their Creator, therefore there are no Creatures. Which Consequence would regularly and naturally follow, from the contrary Position in the Antecedent. For if the Creatures had equal Power with the Creator, they would no longer be Creatures, but Gods.

But he proceeds. And after he has set the Bishop's Sermon in a true Light, according to his own Method, he immediately shuts him up again in a dark Lanthorn, by raising trifling Difficulties about the Words *dispersed* and *united*. But, pray, don't all the Clergy use that Expression in their Prayer for the Catholick Church, *wheresoever dispersed or distressed over the Face of the whole Earth*, and yet they all allow it to be a Community. But this Church may be either visible or invisible. The 19th Article very well defines the first, and why may not the Bishop's Definition pass for
for

for the last, viz. A Number of Persons of what Religion soever, in any Part of the World, who endeavour sincerely and willingly to approve themselves Christ's Subjects, in obeying all his Laws and Precepts. Primate *Usher's* Definition of a Church, i. e. *A Company of Men that live under the Means of Salvation*, agrees to the visible Church; and a Number of Men, who are sincerely and willingly Christ's Subjects, agrees to the invisible Church, wheresoever dispersed over all the World: For Visibilty and Societiship are not essential to a Church, as in Times of Persecution, when Christians dare not meet together. At the latter End of this Paragraph also, he brings up the Rear with a very false Consequence, viz. That if Christians, in Matters of Salvation, must be subject to Christ alone, there's an End of all Ecclesiastical Ordinances. But I say not at all; for may not the People join in Prayer with the Clergy, hear 'em Preach, and conform to all other Sacred Ordinances and yet not allow themselves to be subject to them; at least not in such a manner as they are Subjects to Christ. The one is only conditional, that is, supposing the Clergy enjoins nothing but what's consonant and agreeable to the Word of God; but the other is peremptory and absolute; the Subjection that is due to Christ, is without any Reserve or Excuse. Tho' Men are said to obey the Magistrates,

gistrates, as well as the King himself, yet they cannot be properly called the Magistrates Subjects, but only the King's Subjects, and both the Magistrates and the common People are alike subject to the King, and the King and all his Subjects are alike subject to Christ; and therefore if Christians may be said in this Sense to be subject to Christ alone, it will not thence follow that there's an End of all Ecclesiastical Ordinances. Who ever called the People the Subjects of the Clergy? In the next Paragraph he Battles my Lord's Expressions, *visible humane Authority*, and he's very angry 'tis not rather *visible divine Authority*. And what if it were? No Authority lodged in Man, whether Humane or Divine, can be equal to Christ's own Authority, which is absolutely and without controul above all. But there can be no dependance in Matters relating to eternal Salvation, on any Thing that's less than this.

Because though the Ministers may have a divine Commission to perform sacred Offices, yet their Power is limited, and they are still fallible and obnoxious to Errors, and may be deceived themselves; and consequently no absolute dependance can be laid on their Determinations and Decisions in Matters relating to eternal Salvation, no farther than their

Sentiments are consonant to the Gospel and Laws of Jesus Christ.

In the next Paragragh his Answers are short and abrupt, and about the Beginning there's nothing to the Purpose; nothing but, *Ies doubtless. Why so? Here's no Reason. That's his Way of arguing.* And then his Distinctions about *of* and *in* come in by Head and Shoulders; and all the Stress that's laid upon them depends upon the false Consequence drawn from the Bishop's Position, of which enough before. Then he proceeds to answer the Bishop, where he says, *That all the Sanctions which our Saviour thought fit to give to his Laws, were not of this World at all.* And this is the only Thing that looks like an Answer, being supported and confirmed by several Texts of Scripture, as, *Blessed are the Meek, &c.* But then Mr. Trapp answers himself, allowing, " that those Promises were
 " neither ultimate nor universal, and that
 " very little Stress is to be laid on them, in
 " Comparison of those that are not of this
 " World; and that therefore these Texts are
 " to be taken in a qualified Sense, and with
 " Restriction and Limitation. But, he adds,
 " sure they mean something Temporal. Yes, Sir, the Beatitude of Meekness had a
 Reference to future Times when the Church
 should

should be settled, and secured from Persecution; when indeed *Meekness* and *Humility* are Vertues that have a natural Tendency to endear Men to their Neighbours, and bring them into Grace and Favour with those that are able to advance them in the World; but if these are not worthy to be compared with celestial Dignities and Promotions, not worthy to be named, why should Mr. Trapp be offended with the Bishop for being silent, and not mentioning such precarious, unconstant, and insignificant Trifles, which the Wicked and those that are not of Christ's Kingdom are equal Sharers of. And that this Blessing, the Reward of Meekness was not promised to, nor expected by the Apostles, may very easily and naturally be inferred, because they were ~~exposed~~ to all Manner of Persecutions, and at length suffered Martyrdom, and enjoyed no more of the Earth than the poorest Beggar in the World expects, to wit, six Foot of Earth for a burying Place. And 'twould be very hard to argue, that because they were not rich, and had no earthly Inheritances, that therefore they wanted the Grace of Meekness,

But some would have the Reward, the Blessing that accompanies Meekness, to be rather internal, respecting the Easiness and Security of the Mind in the Enjoyment of

that moderate and competent Substance that God has bestowed, than any external Possession of Lands and Revenues gained by Force and Rapine, because such cannot inherit what they have unjustly gotten, quietly and comfortably, but stand over their Prey like rapacious Birds, against whom every one's Gun is charged and levelled. But the Meek, tho' they have not scraped so much of the Earth together as some boistrous Hectors have, yet there will be no room for Moth or Canker; no Worm at the Root of what they have, but they shall enjoy it with Quietness and Certainty.

But he brings up the Chorus of this Paragraph after his usual Manner, with some personal Reflection and Fling at his Lordship, insinuating, *that he pleads against the very Being of his own Order*, and broaches such Doctrines as directly tend to the unhinging of our Religion; but this is all *gratis dictum*, and not in the least proved. For suppose the good and meek Bishop of Bangor had inveighed against the Cruelties of Popery, and had instanced in bloody Bonner's barbarous Persecutions, Mr. Trapp might as well have said, that he inveighed against his own Order. The three next Paragraphs only beat the Air, endeavouring to prove what the Bishop never denied, *viz. that there are Ministers in the World; some Apostles,*
some

some Prophets, some Evangelists, some Pastors and Teachers. So he passes to the second general Head ; and,

2dly, He asks the Question, *Why must Ministry, Vicegerency, &c.* be necessarily destructive of the supreme Authority ? Here he takes it for granted, that the Bishop allows them to be so, whereas no such Consequence can be imagined to be deduced from the Bishop's Premisses, " That if any one pretends to have " absolute Authority of making new Laws to " Christ's Laws, he also upon the same Foundation may pretend to be as truly a King as " Christ himself, and by Consequence must " be supposed to usurp Part of Christ's Kingdom. But then the Bishop denies that any of the Clergy have such an absolute Authority, and therefore cannot be destructive of the supreme Authority that belongs only to Christ ; so that one invested with an inferior Authority, and commanded by Christ to execute it, does not impeach that superior Authority of Christ, by executing his Office in an inferior Degree. And certainly if Mr. Trapp had not winked very hard, he must have seen that the Bishop levelled this at the Exorbitancies of the papal Hierarchy, but perhaps glancing withal at the persecuting Principles of the Tories, who assume to themselves absolute Authority over the Consciences of Men in Matters relating to eternal

eternal Salvation. But to illustrate this a little farther ;

Let us suppose a Judge of Assizes having Commission from the King to hear, try, and pronounce Sentence of Death on guilty Malefactors ; but the King reserves the Prerogative of pardoning to himself. Now the Judge being unmindful of his Duty, assumes too much to himself, and thro' Pride and Arrogance, at random pardons whom he pleases. This is acting beyond his Commission and usurping the King's Authority. I need not apply this, which will also serve for an Answer to the next Paragraph, only towards the latter end, he draws a Simile of a Temporal Prince in a foreign Country resolving to continue there all his Life. and taking no Cognizance of Affairs in his own Kingdom, and puts the Question, *Whether his Ministers, if he pleas'd, could not be invested even with unrestrain'd Authority ?* whereby he would insinuate that there would be no Absurdity in granting that the Clergy might have a Power equal to Christ ; which, by the bye, is little less than Blasphemy. But for Arguments sake, supposing the Kings Ministers of State were commissioned to act with an unlimited Power, and depending thereon, they should begin to murder and destroy the King's Subjects, and act contrary to the Intention of the Commission, might not the People

People thus oppressed defend themselves against this barbarous Treatment, by deposing those cruel and tyrannical Officers, and might not they reasonably desire the King to redress their Grievances, and to appoint other Lords Justices, but with a more restrained and limited Power than the former had. This is a natural Supposition. But then, considering the Circumstances of the King, who was so far distant and remote, that his Subjects could no way possibly give him an Account of his Officers Cruelty and Oppression, and how they had been cashier'd by the People; supposing, I say, this Revolution could not be made known to the King, yet would not natural Reason, common Prudence and Discretion, dictate to them what was most necessary to be done? And this may be apply'd to the Church of *Rome*, in the midst of her abominable Corruptions; as also to the Reformation, when a great many People shook off the *Roman* Yoke and Bondage, and set up other Governours in the Church, with more salutary Laws and Constitutions.

The next Paragraph, he begins with this Question (with a kind of Indignation against the Bishop, for surmizing such a strange and impracticable thing, as *that there should be any found that pretend to add to the Sanctions of Christ's Laws, &c*) *who pretends*, says he,

he, to have a Right, &c. Sure he can't forget that the Pope assumes to himself a Right and Power to do what he pleases in the Church. To punish Men by Tortures and Death, for holding to the Precepts of the Gospel; to call that Vice, which Christ calls Vertue; to make that White, which Christ calls Black; to send those Men to Hell, to whom Christ has promised Heaven.

But he goes on, and says, That Punishments are strictly and properly inflicted by humane Legislators, both Civil and Ecclesiastical, in Matters of Conscience, *and no Harm done neither* (a). It seems then, 'tis no Harm to seize on Mens Goods, to imprison their Persons, to starve and ruine their Families; nay, to knock out Mens Brains, or burn them alive to make them Converts. And sure our Parliament thought there was Harm in these things, otherwise they would not have disannulled the Act *De Hæretico comburendo*, nor made an Act in favour of tender Consciences. But, according to Mr. Trapp, no Harm had been done, had King *James II.* exercised Fire and Faggot

(a) Lactantius was quite of another Opinion, Lib. V. De Justitia. — *Defendenda Religio est non occidendo, sed moriendo; non sævitia, sed patientia; non scelere, sed fide; — nam si sanguine, si tormentis, si malo religionem defendere vetis, jam non defenderetur illa sed pollueretur atque violabitur; nil enim tam voluntatur est quam religio.*

Faggots, as in Queen Mary's Days, or plunder'd and dragoon'd Protestants, as his dearly Brother *Lewis le Grand* did in *France*. But our Saviour was quite of another Opinion, when he rebuked his hasty and passionate Disciples for their too warm and flagrant Anger and Resentment against the *Samaritans*, *Ye know not what manner of Spirit ye are of; for the Son of Man is not come to destroy Mens Lives, but to save them.* For you may see by my continual Practice, by my healing the Sick, raising the Dead, and several other Miracles, which I have wrought for the Good of Mankind, that my Business is not to make my Ministry ungrateful and odious to Men, by any Ways prejudicing them in their spiritual or temporal Concerns. By all which our Saviour reminds his Followers to be mild and gentle in their Behaviour towards those that are of different Opinions, by Reason of the Prejudices of Education, or any other Disadvantages, cannot embrace the Doctrines of the Gospel exactly after the same Manner that they do. God sometimes, by Way of Punishment, may fix on some Men the Belief of such Things as are false; and tho' he commands and requires Homage from his Subjects, yet he may do it with several Badges of Disgrace and Dishonour; and therefore, till God is pleased to take away and remove those Tokens of his

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Displeasure, by enlightening the Mind, and persuading and convincing the Conscience, they do but strive against that divine Dispensation, that use external Force and Violence to torture and draw away Men from those Tenets and Principles that they were educated in.*

But Mr. Trapp goes on, and seems to be of Opinion, that Punishment may be the Instrument of Perswasion. But the contrary is much more natural; for if one be punished for doing that which he thinks lawful to be done, and which he believes in his Conscience to be his indispensable Duty to do, he'll rather pray to God to strengthen him in his Resolution, that he may still persist in his Duty: To grant him Patience and Resignation to the divine Will: He'll rather *rejoyce that he's counted worthy to suffer for the Name of Jesus.* So that instead of being perswaded to come over to his Persecutor's Principles, he's more likely to hate and abhor them. 'Twill
be

* And as bad as *Julian* the Apostate was, yet this was his Opinion for some Time, *Oratione persuadere docereque satius est homines, quam verberibus ac contumeliis, corporumque suppliciis, Epist. 52.* And *Epist. 43. Equidem de Galileis omnibus adeo clementer & humaniter statui, ut nemini vis inferatur, neque in templum tractatum, qui alia de re ulla prater voluntatem suam contumelia officiatur.*

be natural for him to surmise, that 'tis for want of Reason and Argument those Severities are made use of.

Besides, when a Man is cruelly and inhumanly handled and punished for holding stedfast and firm to his Religion, this is apt to make tender hearted People pity his Condition, and begin to look into and examine his Principles, for which he has suffered; and very often this Tenderneſs and Compassion to the Man draws them over to his Perswaſion alſo.

Thus we find the primitive Christians daily encreased, and grew the more numerous by their Persecutions! which gave good Ground for that saying, *Sanguis Martyrum est Semen Ecclesiae*. And verily why do the Protestants inveigh against the bloody Persecutions of the Popish Inquisition, if they allow any Degrees of the like Severity among themselves.

But then 'twill be said, What! shall all Atheists, Deists and Socinians be allowed to blaspheme daily, and pass unpunished? To this I answer, that their Principles can no way be called Matter of Conscience, and that therefore whatsoever Overt-acts are committed by them ought to be punished by the Law. Neither can they pretend to plead

Conscience in the least for the Effects of their Opinions, but all People will immediately condemn them as bold and obstinate Offenders, as they do for any other Transgression of the Laws, such as Murder, Theft, &c. For he that believes there is no God, and consequently no Rewards or Punishments after this Life, can commit no Fault, nor be any loser by neglecting to propagate his Principles; so that since by publishing his dangerous poysonous Sentiments he can have no Check of Conscience, nor any other Reason or Interest, but only to embroil the Publick by endeavouring to strengthen his Party, and to make it as numerous as possible: He must therefore talk very improperly, if he should have the Vanity to plead for Liberty of Conscience; for, indeed, what Right can he have in Matters of Religion who professes he has no Religion at all? And this is the Opinion of the pious, learned, and ingenious Dr. Henry More of Cambridge, who enumerates the chief Faults of such as ought to be excluded and denied a Liberty of Conscience, and also lays down the Qualifications of those that ought to be allowed this common Right and Privilege of Mankind. And

1st. Those that are Infecters and Poysoners of the People, among whom they converse, as holding Doctrines that in their own Nature

ture countenance Vice, and tend to the rooting out of a Nation the true Sense of Honour and Vertue, as the *Priscillianists*, who, among other Errors, held promiscuous Copulation to be lawful.

2dly. Those are to be excluded from this Liberty, who uphold and maintain Doctrines that are destructive to the Commonwealth; such as those Popish ones of breaking Faith with Hereticks. For, what Security can the King and the Nation have for the Allegiance and good Behaviour of Men of this Religion, but their Oaths and Promises to submit and pay all due Homage to the King, and in Way of Trade and Commerce to perform their Bargains, and to stand inviolably to all Covenants they make with their fellow Subjects? But then what Security and Reliance can be made on such Oaths, which by the Principles of Popery are not binding and valid, if the King and his Subjects are Protestants or Hereticks, as they call them.

So that let Mens Religion otherwise seem never so Orthodox or agreeable to the Holy Scriptures; let it hold all the Essentials of Christianity, yet if there be intermixed with these Fundamentals, a wolfish and fein'd Humour of persecuting others for their Religion, especially such as would live quietly and peaceably
among

among them; such have no Right to be tolerated by the Magistrate, nor have any more Colour to plead for Liberty of Conscience, than Foxes and Wolves have to crave Leave to keep their Kennels undisturbed in the midst of the Sheepfolds.

But then it may be objected, that the Dissenters, as well as the Papists, are such rapacious Beasts of Prey, and consequently ought not to be tolerated. And if this were true of our *English* Dissenters, the Magistrates were not obliged to protect them, and grant them Liberty of exercising their Religion. But I don't believe our Dissenters in general are of this sour and unchristian Humour, especially the Presbyterians, but are Men that desire to live quietly and peaceably, and give no Offence or Disturbance to the Government, or their Fellow Protestant. And I dare say, that they who are the most serious and religious among them or us, are the most averse and abhorrent from Persecution for Conscience Sake.

But it may be objected, that Liberty of Conscience ought not be allowed upon any Account whatsoever, because it wou'd in all Probability again Superinduce such a foul Face of things on this Kingdom, as it did in the late distracted Times of the Civil Wars. To this
Dr.

Dr. *More* answers, That that Aggravation will really be found to have no Weight, if indifferently examined; for if every Right shou'd be forfeited, or rather be accounted no Right at all, because it has been contended for in an undue Manner, or brought much Calamity and Confusion upon a Nation, not only Liberty of Conscience, but also all Civil Right, nay the Gospel of Jesus Christ it self wou'd be forfeited by the same Argument; because War, Bloodshed, and Confusion have been as frequently introduced upon these Pretences as upon any.

2dly, It may be objected, that allowing the Dissenters an unlimited Liberty of Conscience, whereby they might be qualify'd for Places of Trust and Profit, wou'd be the giving them the Opportunity of playing over their old Game again, and of turning all things topsie-turvie. But to this I answer, That it cannot fairly be concluded, that because a Man was once a Rebel, therefore he and all his Posterity will be always the same. If this shou'd be retorted on our selves, I shou'd be very sorry such a Conclusion shou'd be allowed, viz. That because many of the Church of *England* were engaged in the Rebellion at *Preston*, and many of the Clergy and Laity of the Church are still disaffected

fected to King *George*, and absolutely for
 bringing in the Pretender and Popery, there-
 fore the Church of *England* ought never to
 be trusted, nor accounted honest and sincere
 for the Government. But both these harsh
 Consequences may easily be mollify'd and
 soften'd by answering, that as all Churchmen
 were not concerned in that Rebellion, so nei-
 ther were all Dissenters engaged in the Re-
 bellion against King *Charles I.* Besides, if
 the Dissenters were formerly against King
Charles I. they have now made a sufficient
 Atonement for that Fault, by their unspotted
 Loyalty to King *George*, and in standing by
 the Church of *England*, and setting their
 Shoulders to support her, whilst most of her
 own Votaries were running mad for the Pre-
 tender, endeavouring with all their Might to
 bring him in, and set him on the Throne, to
 encourage and exalt Popery to the Ruin and
 Destruction of the Protestant Religion. What
 indeed wou'd have become of the King and
 this poor Nation, if the Dissenters had not
 joyned their Votes to the honest and mode-
 rate Men of the Church for such a Parlia-
 ment as they thought wou'd be for the King
 and the Church's Interest. For if there had
 been a Majority of Jacks in the House of
 Commons, the King's Affairs wou'd have
 moved (if not retrograde, yet certainly) ve-
 ry

ry slowly and heavenly. (a) But to re-
turn.

2dly, Liberty of Conscience ought to be allowed to Persons of a sober and serious Life, who build their Religion upon Grounds of Reason, which tho' they may appear to us to be false, yet may possibly mislead a well-meaning Man. Yet least there shou'd be Hypocrisie under this seeming fair outward Shew; and for sureness, all that desire and request for Liberty of Conscience shall be put upon their Oaths, with a deep Imprecation of Divine Vengeance upon them, Souls and Bodies, that nothing moves them to embrace the Religion they profess, and to dissent from the Establish'd Church but mere Conviction of Conscience; and that they have no secular Design at all in following that Religion, nor desire any more Liberty than what they think themselves bound in Conscience to allow others that dissent from them. And this Liberty of Religion is the common and natural

(a) And who can blame those that had been so severely persecuted in King Charles II's Time, by their Protestant Brethren, to use their utmost Endeavours, by abusing Parliament Men of moderate Sentiments to keep things, for the future, in such a Balance, as that they themselves might continue secure and undisturbed, without the least Aim of doing the Church any Harm.

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Right

Right of all Mankind (*b*) For all Men have a Power, as they are rational Men, and believe that there is a God, and a Life to come, to examine the best way to serve him for their future Advantage. So that they that are Atheists, and deny the Existence of a Deity can have no Right to claim a Liberty of following their contradictory and nonsensical Tenets, having renounc'd all Religions.

But as for mere Opinions, tho' some may be better than others, yet none shou'd exclude from the fullest Enjoyment of either private or publick Rights; suppose there be no Venom of the persecutive Spirit mingled with them. But every one that professes the Faith of Christ, and believes the Scriptures in the Historical Sense of them, let his Opinions be otherwise what they will, he is according to his Life, Worth, and Ability every where to be preferr'd in either Church or State, which is absolutely the most advantageous and rational Way, for advancing the Gospel, and making the World good, that the Wit of Man can find out.

And external Force being so unfitting in it self, and most of all unbecoming the Christian

(*b*) Humani juris & naturalis potestatis est unicuique, quod putaverit, colore. Nec alii obest aut prodest alterius religio; sed nec religionis est cogere religionem, quæ sponte suscipi debet, non vi. Magistrum neminem habemus nisi deum solum.

Magistrate in Matters of Religion, (c) what some might fancy lost by laying aside Persecution wou'd in as great a Measure be repaired by countenancing this free and naked Representation of the Beauty and Perfection of the Gospel, as quite rid of all pretended Traditions of Popery, or any other Obstructions, and Entanglements of later human Invention. For then the Truth of God wou'd be like an unsheathed Sword, bright and glittering, sharp and cutting, and irresistibly convincing the rational Spirit of a Man. When as now Religion in most Places is wrapt up in so many Wreathes of Hay, that no Man can see or feel the Edge of it.

I have insisted thus long on this Head, and transcribed so much of the ingenious Doctor's Dissertation on Liberty of Conscience, on purpose to shew how near a kin the Bishop of Bangor is to him, in his mild and merciful Sentiments; who is also of Opinion, that

(c) Constantine the Great thought the most probable Means to make the Religion of Christ to flourish, was, by giving Liberty of Conscience to the Gentiles, and all others. *See compertissimum est, postquam Constantium, Baptismatis lavacro regeneratus Christianos fovisset, Ecclesias exedificasset, persecutiones sustulisset, privilegia & immunitates Christianis targitus esset, nihilominus Gentitium templa ab eo minime destructa; imo permissum fuisse, ut unusquisque arbitratu suo, quam veller, religiones coleret. Ammirat. dissert. Polit. lib. 3. c. Euseb.*

even negative Discouragements ought not to be made instrumental in the Conversion of Men, contrary to the Dictates of their Consciences. *For this (says the Doctor) is plain Retellion against God; This is wresting his Sceptre out of his Hand, by which he rules in the Consciences of Men; this is to usurp his Empire over the Mind to themselves.*

I shall end this with another Golden Sentence out of the said Seraphick Doctor, relating to the barbarous Cruelty and Injustice of inflicting Persecutions on Men for what they cannot help, as being against their Consciences. *A mutual Agreement (says he) of bearing with one another's Dissents in the Non-Fundamenta's of Religion, is really a greater Ornament of Christianity than the most exact Uniformity imaginable, it being an eminent Act or Exercise of Charity, the Flower of all Christian Graces, and the best Way, I think, at the long run, to make the Church as uniform as can justly be desired.*

But to return to Mr. Trapp: From p. 19. there's nothing to the Purpose, only a few short abrupt Expressions; as, *I deny the Consequence.* And, *the Consequence again is false.* No Proof of this. This is no truer than the former; and no Reason for one of these Answers, but using such scornful Replies

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for want of Ability and Parts to understand the Drift of the Argument. But at length, *p.* 25. he sputters like a *Bethlehemite*, and begins to swell most horridly, like a *Delphian Pythonissa* replenished and possessed with her prophesying Spirit, And here indeed he shews a Master-piece of Jacobite Malice; and his murdering Principles are exposed to the World naked and without Disguise: For he that has an Heart so foul and black, and void of Charity, as to compare one of the Holy Fathers of our Church to a Demoniac, would, I question not, if he could do it so securely and privately as to escape the Lash of the Law, assassinate and murder him. If he had called him an ingenious Philosophical Devil, it might have passed for jocular Railery; but to call the smartest Disputant in Christendom a dull one, shews how predominant Malice is, that it can carry a Man even beyond his real Knowledge and Sentiments. Had he consulted his Brother *Dr. Welton*, perhaps he'd have painted him in his Altar-piece, for *Judas* holding the Bag with a Mitre and Lawn-Sleeves on; as that vile Wretch to the Scandal of Christianity served one of our most eminent Divines, placing him for the Traytor in a Gown and Scarf. But 'twas just with God so to infatuate this Mocker, as in hopes of a Bishoprick from the Pretender, to vacate and give up his Church, that he might no longer serve at that Altar,

Altar which he had so vilely prostituted and defiled.

But among all the *Demoniacs* he forgot to describe himself, and to add to the *deaf, dumb, heavy and dull, a Devil in a Trapp*. God deliver us, if such Devils had not their Chains; if a Party so full of Gall and Rancor and Malice should ever prevail, they'd soon make a Devil of the poor Church of *England*.

To conclude all, and to leave off rambling any longer after this *Fatuous Meteor*, what has been already said is sufficient in a great Measure by an easy and familiar Application to solve all his Cavils and Objections, and to satisfy all his Doubts and Surmises, as also to expose the stupendous Folly and Madness of that Party, such as pretend to be Protestants and High Church Men (as they call themselves) yet shew their utmost Inclinations, and use all their Endeavours, by Word and Deed, to re-establish Popery. And tho' now (God be praised) their Darlings discouraged and banished to a remoter Climate, and all their rebellious Crew are scattered and defeated, and their own Wings are soundly clipt, yet they are constantly a muttering and keeping their Tongues in Agitation. And tho' they cannot, like flying Dragons, annoy us in open Hostility,

stility, yet they lurk like Snakes in the Grass, ready to wound and sting us unawares upon every Motion. Oh! it makes 'em stark mad to see the Plot they had been so long a hatching to bring in the Pretender, and which so many Noblemen and others ventured their Lives upon, all on a sudden dashed against the Rocks, and split all into Pieces, and all their Hopes bawked and disappointed. It cuts them to the very Heart to find themselves bereav'd of that which they thought themselves Cock-sure of. For 'twas easy to observe in the Beginning of the late Tumults, that the Party had some vast Enterprize in Agitation; and by the Confidence that appeared in their Countenances, and the Air of Assurance in their Discourses, one could conclude nothing else but that they doubted not in the least of Success. They cannot therefore now, with any Degree of Patience, bear to hear the *Georgeites* express their Joy and Satisfaction for their present Happiness, because that black and horrid Cloud, which they were in sad Fear would one Day burst on them, is quite dissipated and vanished, and the Sun of Prosperity begins to shine on them from the fair Prospect of the auspicious Reign of our dear and dread Sovereign, and the hopeful Succession of Protestant Princes springing from the illustrious House of *Hannover*.

We

We have seen enough and too much (God knows) of the Mischiefs of Popery to be fond of it, particularly in the detested Reign of the late King *James*, which ought to be a fair Warning to us never to trust one of that false and perfidious Religion again upon the Throne. A Religion whose Principles are drench'd in Blood. A Religion which teaches her Votaries to believe that they merit Heaven by murdering Protestants. A fine Religion indeed, for Protestants to Patronize and Espouse the Interest of. But a burnt Child dreads the Fire; and I hope we shall not be such Children and Idiots; such silly Flies to scorch our Wings again in the same Flame. I hope we shall be wiser than the *Trojans*, never to suffer that *wooden Engine*, wherewith we have been so lately Threaten'd, that *wooden Engine* freighted with the Wild-Fire of Popery, to be brought within our Walls, lest he set our City on Fire, and we too late Repent of our fond Easiness and Folly.



FINIS